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THE FARDLE

OF

**Factions.**



THE BOOKWORM'S GARNER.—IV.

THE  
FARDLE OF FACIONS.

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LONDON.

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1555.

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In Three Volumes.  
VOL. II.  
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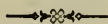
E. & J. Goldsmith

5th FEBRUARY, 1885.





## THE Fardle of Facions.



### *PART II.*

¶ The vj. Chapitre.

¶ Of the Poeni, and thother peoples of Aphrique.

OF the Penois there are many and sondrie nacions. Adrimachidæ lieng toward Egipte, are like of maners to Thegiptians, but their apparell is like to the other Penois. Their wiues haue vpon eche legge, a houpe of Latton. Thei delight in long heare, and looke what lyce it fortuneth any of them to take aboute them: thei bite them, and throwe them awaie, the whiche propertie, thei onely of all the Poeni haue. As also to present their maidens that are vpon mariage, to the kyng, whiche choosyng emong them the maiden that liketh hym beste, sieketh in her lappe, that afre can neuer bee founde. The Nasamones (a greate and a terrible nacion, spoilers of suche Shippes as fortune to be throwen vpon the

Sandes in the streightes) towarde Sommer, leauyng their cattle vpon the Sea coaste, goe doune into the plaine countrie to gather Dates, whiche are there very faire, and in greate plentie. Thei gather the boughes with the fruicte, not yet perfectly ripe, and laie them a Sonnyng to ripe. Afterward thei stiepe them in Milke, and make soupinges and potages of them. It is the maner emong them, for euery man to haue many wiues: and the felowship of their wiues, that other vse in secrete: thei vse in open sighte, in maner afre the facion that the Massagetes vse. It is also the maner of the Nasamones, when any man marieth his first wife, to sende her about to euery one of the ghestes, to offer hym her body. And asmany as receiue her into armes, and shewe her the curtesie she comes for, must giue her some gifte, whiche she hath borne with her, home to her house. Their maner of takyng an othe, and foreshewyng of thinges to come, is thus.

Thei sweare by the menne that ware (by reporte) the best and moste iustemen emong them, layeng their handes on their Graues, or Tumbes. But for the fore knowledge of thynges, thei come to the Graues of their kyndreade, and there when thei haue praied their stinte, laye them doune vpon them to slepe: and loke what thei dreame, that doe thei folowe. Where in confirmyng of our promise, we vse to strike handes (as we calle it) thei vse to drincke one to another: or elles if thei lacke liquour, to take duste fro the earth, and one to licke part of that to another. The Garamantes shonne the felowship and

the sighte of all other peoples : and neither vse any kinde of weapon, or armour, ne yet dare defende them selues against other that vsed them. They dwell somewhat aboute the Nasamones, more vp londe. Aboute the sea coaste towarde the weste, ther bordereth vpon them the Maces : whiche shaue their heades in the crowne, and clyppe them rounde by the sides. The Gnidanés (nexte neighbours to the Maces) when they giue battaylle to the ostruthes, their brieding vnder the grounde, are armed with rawe felles of beastes. Their women ware prety wealtes of leather, euery one a greate manye whiche (as it is sayde) they begge of suche menne as haue lien with them. So that the moe she hath, the more she is esteemed, as a deinty derling beloued of many. The Machlies dwelling aboute the mershe of Tritonides, vse to shaue their foreparte of their heade, and the Anses their hindre parte. The maydens of the Anses, at the yerely feastes of Minerua, in the honoure of the goddesse their country woman : deuiding them selues into two companies, vse to giue battaile, one parte to another with staués, and with stones : sayeng that thei obserue the maner of their country in the honour of her that we calle Minerua. And the maiden that departeth the battayle without wounde, thei holde her for no maide. But before ther battayle be fought, they determine that what mayden so euer beareth her selfe mooste valeaunte in the fiede, all the other maydens with commune consente shall garnishe her, and arme her, both with the armour of Grecia, and the helmet of Corinthe.

And shal sette her in a chariot, and carye her rounde about the mershe. The same menne vsen their women as indifferently commune, as kye to the bulle. The children remaine with the women vntil they be of some strengthe. Ones in a quartre the men do assemble wholly together, and then looke with whome the childe fantasieth mooste to abide, him do they compte for his father.

There is a people named Atlantes, of the mounte Athlas, by the whiche they dwell. These giue no names one to another as other peoples do, but echeman is namelesse. When the sonne passeth ouer their heades, they curse him, and reuyle him with all woordes of mischiefe: for that he is so broiling hote, that he destroieth bothe them and ther cuntrye.

They eate of no kinde of beaste, neither dreame in their sliepe. The Aphres (whiche are all brieders of catteile) liue with flesshe and milke, and yet absteine they fro coves milke, and all cove fleshe, according to the maner of the Egiptians, and therefore kepe they none vp. The women of Cyrene thincke it not lawfull to strike a cove, for Isis sake that is honoured in Egipt, to whome also they appointe fasting, and feastefull daies, and obserue them solempnly. But the women of Barcea absteine bothe from cove fleshe and sowe flesh. When their children are iiii. yeare olde they vse to cauterise them on the coron\* vaine (and some on the temples also) with a medecine for that purpose, made of woolle as it is

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\* Query, frontal.

plucked fro the shiepe : because thie should not at any time be troubled with rheumes or poses,<sup>†</sup> and by that meanes they say they liue in very good health. Thei sacrifice after this maner. When in the name of their firste frutes they haue cutte of the eare of the beaste, they throwe it ouer the house. That done, they wring the necke on the one side. Of all the goddes they offre sacrifice to no more but Sonne and Mone. All the Aphres burye their deade as the Grecians doe, sauing the Nasamones, which bury them as though they ware sitting : wayting well when any man lieth in drawing on, to set him on his taile, leaste he should giue vp the ghoste lieng vpright. Their houses are made of wickers, and withes, wrought aboute trees, moch like vnto those that we calle frankencence trees, and in suche sorte that they may tourne them rounde euery waye. The Maries, shaue the lefte side of their heade, and lette the heare growe on the right. They die their bodie in redde, and vaunte that they come of the Troianes. The women of the Zabiques (which are the next neighbours to the Maries) driue the cartes in the warres, in the which the men fight. Ther are a people called Zigantes, wher beside the great plentye of hony that they gather fro the Bies, they haue also certeine men that are makers of honye. They all die them selues with red, and eate apes fleshe, wherof thei that dwel in the mounteines haue great plentye. These al being of the part called Libye, liue for the moste parte a wilde lyfe abroad in the fieldes like

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<sup>†</sup> A local name for a cold in the head. (See N. Bailey's Dict., vol. i.)

beastes, making no household prouision of meate, ne wearing any maner of apparail but gotes felles. The gentlemen, and men of honour emong them, haue neither cities nor townes, but Turrettes builte vpon the waters side, in the which they laye vp the ouerplus of that that they occupy. They sweare their people euery yere to obeye their Prince, and that they that obey in diede, shoulde loue together as felowes and companions: but that the disobediente shoulde be pursued like felons and traitours. Their armour and weapon, are bothe acording to the nature of the country and contrimen: for wher thei of themselues are very quicke, and deliure\* of bodye, and the country champaigne, and playne, they neither vse swearde, dagger, ne harneis, but onely cary thre Iauelines in their hande, and a nombre of piked and chosen stones, in a case of stiffe leather hanging aboute them. With these they vse bothe to fight and to skirmishe. In his coming towarde the ennemy, he throweth his stone, fetching his ronne, and maketh lightlye a narowe mysse, thoughe it be a good waye of: suche continuall practise they haue of it. They kieve neither lawe ne faithe.

The Troglodites (whiche are also named of the Grecians pastours, for their fieding and brieding of cattelle) a people of Ethiope, do lyue in companies, and haue their heade ouer them, whome they call Tiraunte. But not meaninge in him so much tirany in diede, as some time some of our gouernours vnder

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\* Nimble.

"All of them being talle, quicke, and deliver persons."

*Hollinshed*, vol. ii., ccc. 5.



a fayrer name do execute. None of them hathe any seuerall wife, and therefore no seuerall children, but bothe those in commune, the tiraunte excepted: Who hathe but one wyfe onely. To the which yf any manne do but approach or drawe nighe: he is condemned in a certeine nombre of cattaile to be paid to the Tiraunte. From y<sup>e</sup> beginning of Iuly vntle about middle August (at y<sup>e</sup> which time thei haue great plenty of raine) thei nourishe them selues with milke, and bloude, sodden a litle together. The pasture vplond being, dried away with the heate of the Sonne: They sieke downe to the marshe, and lowe groundes, for the whiche onely they be often at debate. When their catteil waxeth olde or sicke, they kyll them, and eate them, and altogether liue vpon such. They do not giue the childe the name of the father, but name him afre a bull, a rambe or an eawe. And those call thei father (the beastes I meane of the masle kinde) and thother of the femel kynde, they call mother, because their daily fode is giuen by them. The people called Idiote, vse for their drinke the iuyce of a whinne named Paliurus. But the men of worshyp and gentlemen vse the iuce of a certeine floure they haue emonge them, whiche maketh drinke moche like the worste of y<sup>e</sup> Renishe muste. And because thei cary great droues of catteile with them, they chaunge their soile often. Their bodies are all naked, sauing their priuities, whiche they hide with felles of beastes. All the Troglodites are circuncised afre the maner of the Egyptians, sauing only the Claudians: whiche they so terme of

claudicacion or limping. They onely, dwellinge from their childehode within the country of the Hesternes, are not touched with rasour or knife. The Troglo-dites that are called Magaueres, carye for theyr armour and weapon, a rounde buckler of a rawe oxehide, and a clubbe shodde with yron. Other haue bowes, and Iauelines. As for graues or places of buriall, they passe not. For they binde the heade, and the fiete of the dead together with witthes of Paliurus, and then setting it vp vpon some hilly place, haue a good sporte to all to bethwacke it with stones, vntle they lie heaped ouer the corps. Then laye they a goates horne on the toppe and departe, biddinge sorrowe go plaie him. They warre one with another, not as the Grieques vpon rancour and Ambicion, but onely for foode sake. In their skirmishes, firste they go to it with stones, as afore ye haue hearde, vntle it fortune some nombre to be hurte. Then occupieng the bowe (wherin they are very sure handed) thei kille one another vpon hepes. Those battayles are attoned by the women of mooste auncient age. For when they be ones comen into the middle emong them (as they maye do withoute harme, for that is compted abhominacion in any wise to hurte one of them) the bataille sodenly ceaseth. They that are nowe so fiebled with age, that they can no longer followe the heard: winding the taylor of an ox aboute their throte choke vp and die. But he that differreth to rydde him selfe in this sorte: It is lawefull for another (aftre a warninge) to doe it. And it is there compted a friendly benefaicte. Men also

diseased of feures, or anye other incurable malady, they doe in lyke maner dispatche: iudginge it of all griefes the wooste, for that manne to liue, that canne nowe nothinge doe, why he shoulde desyre to lyue. Herodote writeth, that the Troglodites myne them selues caues in the grounde, wherin to dwell. Men not troubled with anye desire of riches, but rather giuing them selues to wilfull pouertie. They glory in nothing but in one litle stone, wherin appere thre skore sondry colours: which we therfore calle Exaconthalitus. They eate sondry kindes of venemous vermyne. And speake any distincte worde they can not, but sieme rather to busse or thurre betwene the tiethe, then to speake.

There is another people dwelling in that Ethiope that lyeth aboue Egipte, called Ryzophagi, whiche bestowe muche time in digging vp of the rootes of Riedes growing niere aboute them, and in wassing and clensing of the same, whiche afterward they bruse betwixt stones till thei become clammie, and so make swiete cakes of them, muche facioned like a brick a hande broade. Those bake thei by the Sonne, and so eate them. And this kinde of meate onely, serueth them all their life tyme plentifully and enough, and neuer waxeth fulsome vnto them. Thei neuer haue warre one with another, but with Lions, whiche comyng out of the deserte there, partly for shadowe, and partly for to praie vpon smaller beastes, doe oftymes wourie diuers of the Aethiopes, comyng out of the Fennes. In so muche that that nation had long sences bene vtterly destroyed by the Lions,

excepte nature of purpose, had shewed them her aide. For toward the dogge daies, there come into that coaste, infinite swarmes of Gnattes, without any drifte of winde to enforce them. The men then flieng to the fennes, are not harmed by them. But thei driue the Lions with their stingyng and terrible buszyng, cleane out of that quartre. Next vpon these, bordre the Ilophagi and Spermatophagi, the one liuyng by suche fruite as falleth from the trees, in Sommer, and the residew of the yere by suche herbes as thei picke vp in the shadowed groundes. The other, the Ilophagi, siekyng to the plaines with their wiues and their children, climbe trees, and gather, eate, and cary home: the tendre croppes and buddes of the boughes. And thei haue by continuall practise, suche a nimblenes in climbyng, that (a wondrefull thyng to be spoken) thei wille leape from boughe to boughe, and tree to tree like Cattes or Squirrelles, and by reason of their slendrenes and lightenes, wille mounte vp on braunches and twiggcs, without daunger or hurte. For thoughe their fiete slippe, yet hange thei faste by the handes: and if thei bothe faile them, yet falle thei so light, that thei be harmelesse.

These folkes go naked, and hold their wiues and children in commune. Emong them selues they fighte for their places without weapon: but against foreiners with staues. And wheare thei ouercome, there chalenge thei Lordeshippe. Thei communely dye for hongre, when their sight faileth them: whiche was their onely instrumente to finde their foode. The residewe of the countrie there aboute, do those Aethio-

pians holde, which are named Cynecey, not very many in nombre, but muche differing in life from the rest. For their Countrie beyng wooddie, and wilde, fulle of thicquettes, and skante of watre, thei are forced by night, for feare of wilde bestes, to slepe in trees: and toward the mornyng, all weaponed together, to drawe doune to the waters, wher thei shroude them selues into couert, and so abide close till the heate of the daie. At the whiche tyme the Bugles, Pardales, and other greate bestes, what for the heate, and what for thriste, flocke toguether to the watres. Assone as thei haue druncken, and haue well laden their beallies with watre, the Ethiopes startynge out vpon them with stakes, sharpened and hardened in the fire, and with stones, and with arrowes, and suche like weapon, at this aduauntage, slea them vpon heapes, and deuide the carkesses by compaignies to be eaten. And sometyme it happeneth that thei them selues are slaine by some beast of force, howbeit very seldome. For thei euer by their pollicies and traines, doe more damage to the bestes, then the bestes can doe vnto them. If at any time thei lacke the bodies of the bestes, then take thei the rawe hides of suche as thei lateliest before had slaine, and clensyng them cleane fro the heare, thei sokynglie laie them to a softe fire, and when thei be throughly hette, deuide them emong the compaignie, whiche very griedely fille themselues of them.

They exercise their children whilest thei be boies, to throw the darte at a sette marke, and he that hitteth not the marke receiueth no meate. By the whiche

maner of trainyng, hongre so worketh in the boies, that thei become excellent darters.

The Acridophagie (a people bordering vpon the deaserte) are somewhat lower of stature then the residewe, leane, and exceding blacke. In the Spring time, the Weste, and Southwest winde, bringeth vnto them out of the Deaserte, an houghe nombre of Locustes, whiche are of verie greate bodie, and of wynges very filthily coloured. The Ethiopians well accustomed with their maner of flighte and trade, gather together into a long slade betwixte two hilles, a great deale of rubbeshe and mullocke, from places nighe hande, apte for firyng, and all the grasse and wieses there aboute. And laieng it ready in heapes aforehande, a long the slade, when thei see the Locustes come with the winde like cloudes in the aire, thei set al on fire, and so swelte theim in the passing ouer, that thei bee skante full out of the slade, but thei fall to the grounde in suche plentie, that thei be to all the Acridophagi, a sufficient victuallyng. For thei poudre them with salte (wherof the countrie hath plentie) and so continually from yere to yere, liue by none other foode. For thei neither haue any kinde of catteille, ne fische can haue, beyng so farre fro the sea. And this maner of meate siemeth to them, verie pleasaunte and fine.

Of bodie thei are very lighte, swifte of foote, and shorte liued, as not passyng xl. yeres, he that liueth longest. Their ende is not more incredible, then it is miserable. For when their drawe into age, their briedeth a kinde of winghed lice in their bodies, of

diuers colours, and very horrible, and filthie to beholde: whiche firste eate out their bealies, and then their brest, and so the whole body in a litle space. He that hath this disease, first as thoughe he had on hym some tickelyng ytche, all to beskratcheth his bodie with suche pleasure, as is also mingled with some smart. And within a litle while afre, when the lyce beginne to craule, and the bodie beginneth to mattre, enraged with the bittrenes and grief of the disease, he teareth and mangleth his whole bodie with his nailes, putting furth in the mean while many a greuous grone. Then gussheth there out of hym, suche aboundaunce of lice, that a manne would thinke they had bene bared in his body: and that the barel now broken, the swarme plomped out. And by this meanes, whether throughe the enfectious aire, or the corrupcion of their fieding, thei make a miserable ende.

Vpon the Southe border of Affrike, dwell there menne called of the Grekes Cynnammie, and of their neighbours Sauluages: Bearded, and that with aboundaunce of heare. Thei kieve for the saufegarde of their liues, greate compaignies of wilde Mastiues: for that from midde Iune, till midde Winter, there entreth into their countrie, an innumerable sorte of Kine of Inde. Whether thei flie thether to saue them selues from other beastes, or come to sieke pasture, or by some instincte of nature vnknown to manne, it is vncertaine. Against these, when the menne of their owne force, are not able to resist: thei defende themselves by the helpe of their dogges, and take many of



them. Whereof thei eate parte whilst thei are freshe, and parte reserue thei in pouldre, for their afte niede. Thei eate also many other kindes of beastes, whiche thei hunt with their dogges.

The laste of all the Affriens Southewarde, are the Ichthiophagi. A people bordering vpon the Trog-lodities, in the Goulfe called Sinus Arabicus: whiche vnder the shape of man, liue the life of beastes. Thei goe naked all their life time, and make compte of their wiues and their children in commune. Thei knowe none other kindes of pleasure, or displeasure, but like vnto beastes, suche as thei fiele: neither haue thei any respecte to vertue, or vice, or any discernyng betwixte goode or badde. Thei haue litle Cabanes not farre from the Sea, vpon the clieues sides: where nature hath made greate carfes, diepe into the grounde, and hollowe Guttres, and Crikes into the maigne lande, bowting and compassyng in and out, to and fro, many sondrie waies. Whose entringes thenhabit-auntes vse to stoppe vp with great heapes of calion and stones, whereby the crikes serue them now in the steade of nettes. For when the sea floweth (which happeneth there twise in the daye, aboute the houres of thre, and of nyne) the water swelleth so highe, that it ouerfloweth into the maygne shore, and filleth those crieques with the sea. And the fische folowing the tide, and dispersinge them selues abroad in y<sup>e</sup> maigne londe to seeke their foode: at the ebbe when the water withdraweth, retiring together with it alway to the dieper places, and at laste remaining in these gutters and crieques, they are stopped in with



the stone heapes, and at the lowe water lye drie. Then come the enhabitauntes with wyfe and children, take them, and laye them oute vpon the rocques against the midday sonne, wher, with y<sup>e</sup> broiling heate of the same, they be within a while skorched and parched. Then do they remoue them, and with a litle beating separate the fysshe fro the bones. Then put they the fisshe into the hollowes of the rocques, and beat it to pomeis, minglinge therewith the side of the whynne Paliurus. And so facion it into lumpes muche like a bricke, but somewhat longer. And when they haue taken them againe a litle by the sonne, they sitte them downe together, and eate by the bealy.

Of this haue thei alway in store, accordinge to the plenty that Neptune gyueth them. But when by the reason of tempest the sea ouerfloweth these places aboue his naturall course, and tarieth longer then his wonte, so that they can not haue this benefight of fisshing, and their store is all spent: they gather a kynde of great shelle fysshe, whose shelles they grate open with stones, and eate the fisshe rawe, in taste muche like to an oyster. If it fortune this ouerflowing by the reason of the winde, to continue longe, and their shellefysshe to fayle them: then haue they recours to the fysshebones (which they do of purpose reserue together in heapes) and when thei haue gnabeled of the softest and gristely partes with their tiethe, of those that are newest and beste, they beate the harder with stones into pieces, and eate them. Thei eate as I haue said in the wilde field together

abrode, reioicing with a semblaunte of merinesse, and a maner of singyng full vntuned. That done they falle vppon their women, euen as they come to hande withoute any choyse: vtterly voide of care, by reason they are alwaye sure of meate in good plentye.

Thus foure daies euer continual, busied with this bealy bownsing chiere, the v. daie thei flocke together to go drinke, al on a droue, not vnlike to a heard of kiene to the waters, shouting as they go with an Yrishe whobub. And when they haue dronke till their bealies stonde a strutte, so that they are skant able to retourne: euerye bodie layes him downe dronckardelike to reste his water bolne bealy, and that daye eateth nothing. The next daye agayne they fall to their fyshing: And so passe they their lyfe continually.

Thei seldome falle into any diseases, for that they are alway of so vniforme diete. Neuerthelesse they are shorter lyued then we are. Theyr nature not corrupted by any perswasion taken of other, compteth the satisfieng of hongre, the greatest pleasure in the world. As for other extraordinary pleasures, they seke them not. This is the maner of liuing propre vnto them that lye within the bosome of the sayde Arabique sea. But the maner of them that dwell without the bosome, is moche more merueilous. For thei neuer drinke ne neuer are moued with any passion of the mynde. These beynge as it ware by fortune throwen oute into the desertes, farre from the partes miete to be enhabited, giue them selues altogether to fyshing, which they cate haulfe rawe. Not

for to auoyde thirste (for they desire no moyste thynges) but rather of a nature saulage and wilde, contented with such victualle as commeth to hande. They compte it a principall blessednes to be withoute those thinges what so euer they be, that bringe sorowe or grieve to their hauers. Thei are reported to be of such patience, that though a manne strike them with a naked sward, thei will not shonne him, or flye from him. Beate them, or do them wronge, and they onely wil looke vppon you, neither shewing token of wrathe, nor countenaunce of pitie. Thei haue no maner of speache emong them: But onely shewe by signes of the hande, and nodding with the heade, what they lacke, and what they would haue. These people with a whole consent, are mayntayners of peace towarde all men, straunger and other. The whiche maner althoughe it be wondrefull, they haue kept time oute of mynde. Whether throughe longe continuance of custome, or driuen by necessitie, or elles of nature: I cannot saye. They dwell not as the other Icthiophagi doe, all in one maner of cabanes, but sondry in diuers. Some haue their dennes, and their cabanes in them opening to the North: to the ende they might by that meanes be the bettre shadowed fro the sonne, and haue the colder ayre. For those that are open toward the Southe, by the reason of the greate heate of the sonne, caste forthe such a breathe, fornais like, that a manne can not come niere them. They that opeu towarde the Northe, bulde them preaty Cabanes of the ribbes of whales (whiche in those seas they plen-

tuously find) compassing them aboute by the sides, accordynge to their naturall bendinge, and fasteninge them together at bothe endes with some maner of tyenge. Those do they couer with the woose and the wíedes of the sea tempered together. And in these they shroude them selues fro the sonne: nature by necessitie diuising a way how to helpe and defende her selfe.

Thus haue ye hearde the lyfe of the Icthiopagi, and now remaineth there for Aprique onely the Amazones to be spoken of, which menne saye in the olde tyme dwelte in Libye. A kinde of warlike women, of greate force, and hardinesse, nothing lyke in lyfe vnto our women. The maner amonge them was to appointe to their maidens a certain space of yeres to be trayned, and exercysed in the feictes of warre. Those beyng expired, they ware ioyned to menne for yssues sake. The women bare all the rule of the commune wealthe. The women ware princes, lordes, and officers, capiteines, and chiefeines of the warres. The menne had noughte to doe, but the drudgery at home, and as the women woulde appointe them. The children assone as thei ware borne, were deliuered to the men to nouryshe vp with milke, and suche oíher thinges as their tendrenes required. If it ware a boye, they eyther brake the right arme assone as it was borne, that it mighte neuer be fytted for the warres, or slue it, or sente it oute of the countrye. If a wenche, they streighte ceared y<sup>e</sup> pappes, that thei might not growe to hindre them in the warres. Therefore the Grecians called thein Amazones, as ye

woulde saie, pappelesse. The opinion is, that thei dwelt in the Ilonde named Hespera, which lieth in the marsshe, named (of a riuier that ronnethe into it) Tritonis, ioyning vpon Ethiope, and the mounte Atlas, the greatest of all that lande. This Ilonde is very large and greate, hauyng plentie of diuers sortes of fruites, whereby the enhabitauntes liue. Thei haue many flockes of shiepe, and goates, and other small catteile, whose milke and flesshe they eate. They haue no maner of graine, ne knowe what to doe therewith.

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*OF ASIE,*

## THE SECONDE PARTE.

## ¶ The first Chapitre.

## ¶ Of Asie and the peoples moste famous therin.

Asie, the seconde part of the thre wherin to we haue said that the whole erth is diuided: tooke name as some hold opinion, of the doughter of Oceanus, and Tethis, named Asia, the wife of Iaphetus, and the mother of Prometheus. Or as other affirme, of Asius, the sonne of Maneye the Lidian. And it stretcheth it self from the South, bowtyng\* by the Easte into the Northe: hauyng on the West parte the two floudes, Nilus and Tanais, and the whole Sea Euxinum, and parte of the middle earth sea. Vpon the other thre quarters, it is lysted in with the Ocean, whiche where he cometh by Easte Asie, is

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\* Bending.

called Eous (as ye would saie toward the dawning) by the South, Indicus (of the countrie named India) and afre the name of the stoure Scithiane, vpon the northe Scythicus. The greate mounteine Taurus ronnyng East and West, and in a maner equally partyng the lande in twaine: leaueth one parte on the Northe side, called by the Grekes the outer Asie: and another on the South, named the inner Asie. This mounteine in many places is founde thre hundred lxxv. miles broade: and of length equalle with the whole countrie. About a fiae hundred thre skore and thre miles. From the coast of the Rhodes, vnto the farthest part of Inde, and Scythia Eastwarde. And it is deuided into many sondrie partes, in sondrie wise named, whereof some are larger, some lesse. This Asie is of suche a sise, as aucthorus holde opinion, that Affrike and Europe ioyned together: are scante able to matche it in greatnes. It is of a temperate heate and a fertile soile, and therefore full of all kindes of beaste, foule, and worme, and it hath in it many countries and Seignouries.

On the other side of the redde Sea, ouer against Egipte in Affrike: lieth the tripartite region, named Arabia, whose partes are, Petrea: boundyng West and Northe vpon Siria: and right at fronte before hym Eastwarde, Deserta: and Arabia Felix by Southe. Certain writers also adioyne to Arabia: Pancheia, and Sabea. It is iudged to haue the name of Arabus, the sonne of Apollo and Babilone.

The Arabiens beyng a greate people, and dwellyng very wide and brode: are in their liuyng very diuers,

and as sondrie in religion. Thei vse to go with long heare vnrouned and forked cappes, somewhat mitre like, all afre one sorte, and their beardes partie shauen. Thei vse not as we doe, to learne faculties and sciences one of another by apprenticehode, but looke what trade the father occupied, the same doeth the sonne generally applie himself to, and continue in. The mooste aunciente and eldest father that can be founde in the whole Countrie, is made their Lorde and Kyng. Looke what possessions any one kindrede hath, the same be commune to all those of that bloude: Yea one wife serueth them all. Wherefore he that cometh firste into the house, laieth doune his falchion before the dore, as a token that the place is occupied. The seniour of the stocke enioieth her alnight. Thus be thei all brethren and sistren one to another, throughout the whole people. Thei absteine fro the embrasinges neither of sister ne mother, but all degrees are in that point as indifferent to them, as to beastes of the fieldes. Yet is adulterie death among them. And this is adulterie there: to abandon the bodie to one of another kindred. And who so is by suche an ouerthwarte begotten: is iudged a bastard, and otherwise not. Thei banquet not lightly together, vndre the nombre of thirtie persones. Alwaie fore-sene that, two of the same nombre at the leaste, be Musicens. Waiters haue thei none, but one kinsman to minister to another, and one to helpe another. Their tounes and cities are wallesse, for thei liue quietly and in peace one with another. Thei haue no kinde of oyle, but that whiche is made of Sesama,



but for all other thynges, thei are most blessed with plentie. They haue Shiepe greater than Kien, and verie white of woulle. Horses haue thei none, ne none desire, for that their Chamelles in al niedes serue them as well. Thei haue siluer and golde plentie, and diuerse kindes of spices, whiche other countries haue not. Laton, Brasse, Iron, Purple, Safron, the precious rote costus, and all coruen woorkes, are brought into them by other. Thei bewrie their kyng in a donghille, for other thei wille skante take so muche laboure. There is no people that better kiepeth their promise and couenaunt, then thei doe, and thus thei behight it.

When thei wille make any solempne promise, couenaunte, or league, the two parties commyng together, bryng with them a thirde, who standyng in the middes betwixte theim bothe, draweth bloude of eche of them, in the palme of the hande, along vndre the rote of the fingres, with a sharpe stone: and then pluckyng from eche of their garmentes a little iaggue,\* he ennoynceteth with that bloude seuen other stones, lyeng ready betwixte theim for that purpose. And whilest he so doeth, he calleth vpon the name of Dionisius and Vrania, whom thei accompte emong the nombre of goddes, reuengers of faitheslesse faithes. This done, he that was the sequestrer of the couenaunte become thsuretie for the parties. And this maner of contracte, he that standeth moste at libertie, thinketh miete to be kepte.

Thei haue no firynges but broken endes and chippes

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\* A small picce.



of Myrrhe, whose smoke is so vnwholsome, that excepte thei withstode the malice therof with the perfume of Styrax, it would briede in them vncurable diseases. The Cinamome whiche groweth among them, none gather but the priestes. And not thei neither, before thei haue sacrificed vnto the goddes. And yet further thei obserue, that the gathering neither beginne before the Sonne risyng, ne continue afre the goyng doune. He that is lorde and gouernour among them, when the whole gather is brought together, deuideth out vnto euery man his heape with a Iauelines ende, whiche thei haue ordinarily consecrate for that purpose. And emongest other, the Sonne also hath a heape deuided out for hym, whiche (if the deuision be iuste) he kindeleth immediatly with his owne beames, and brenneth into ashes. Some of the Arabiens that are pinched with penurie, without all regard of body, life, or helth, doe eate Snakes, and Addres, and suche like vermine, and therefore are called of the Grekes Ophyophagi.

The Arabiens named Nomades, occupie much Chamelles, bothe in warre and burden, and all maner cariage, farre and nighe. The floude that ronnethe alonge their bordes, hathe in it as it ware limall of golde in great plentie. Whiche they neuertheles for lacke of knowledge do neuer fine into masse.

Another people of Arabia named Deboe, are for the great parte shepemaisters, and brieders. Parte of them notwithstanding, occupie husbandrie, and tilthe. These haue suche plentie of gold, that oftentimes among the cloddes in the fieldes thei finde litle

peables of golde as bigge as akecornes, whiche thei vse to set finely with stones, and weare for owches aboute their necke and armes, with a very good grace. They sell their golde vnto their borderers for the thirde parte of Laton, or for the halfe parte of siluer. Partly for that they nothing estieme it, and specially for the desire of the thinges that foreiners haue. Nexte vnto them lie the Sabeis, whose riches chiefly consisteth in encence, Myrrhe and Cinamome: howbeit some holde opinion also that Baulme groweth in some places of their borders. Thei haue also many date trees very redolente of smelle, and the roote called Calamus.

There is in that contry a kinde of serpent lurking in the rootes of trees, of haulfe a foote lengthe, whose biting is for the moste parte death. The plenty of swiete odours, and sauours in those quarters, doeth verely stuffe y<sup>e</sup> smelling. And to avoyde that incommoditie, they oftentimes vse the fume of a stincking gomme, and gotes heare chopped together. Ther is no man that hath to do to giue sentence vpon any case but the king. The mooste parte of the Sabeis apply husbandrie. The residewe gatheringe of spices and drugges. They sayle into Ethiope for trade of marchaundise, in barkes couered with leather. The refuse of their cinamome and Cassian they occupy for firing. Their chiefe citie is called Saba, and stondeth vpon a hyll. Their kynges succed by discente of bloude, not any one of the kindred certeine, but suche as the people haue in moste honour, be he good or be he badde. The king neuer

dare be sene oute of his Palace, for that there goeth an olde prophecie among them of a king that shoulde be stoned to deathe of the people. And euery one feareth it shoulde lighte on him selfe. They that are about the king of the Sabeis: haue plate bothe of siluer and golde of all sortes, curiously wrought and entallied. Tables, fourmes, trestles of siluer, and all furniture of household sumptuous aboue measure. They haue also Galeries buylte vppon great pillours, whose coronettes are of golde and of siluer. Cielinges voutinges, dores and gates couered with siluer and golde, and set with precious stones: garnisshinges of yuorie, and other rare thinges whiche among men are of price. And in this bounteous magnificence haue thei continued many yeres. For why the gredy compasse how to atteyne honoure with the vniuste rapine of other mennes goodes, that hath tomblod downe headeling so many commune wealthes, neuer had place among them. In richesse equal vnto them, are the Garrei, whose implementes of household are all of golde and siluer, and of those and yuorie together, are their portalles, their cielinges, and ropes, made. The Nabatheens of all other Arabiens are the beste husbandes, and thriftiest sparers. Their caste is wittye in winning of substaunce, but greater in kepinge it. He that appaireth the substaunce that was lefte him, is by a commune lawe punished: and contrariwise he that increaseth it, muche praysed and honoured.

The Arabiens vse in their warres swerde, bowe, launce, slinge, and battle ax. The rable of helhoundes

(whom we calle Sarasines) that pestilent murreine of mankinde, came of this people. And as it is to be thoughte, at this daye the great parte of Arabia is degenerate into that name. But thei that dwell towarde Egipte, kepe yet their olde name, and lyue by butin,\* like prickers of y<sup>e</sup> bordre, wherin, the swiftenes of their camelles doeth them good seruice.

¶ The seconde Chapitre.

¶ Of Panchaia, and the maners of the Panqueis.

PAnchaia (a countrie of Arabia) is iudged of Diodore the Sicilian to be an islonde of xxv. miles brode. It hath in it thre noble cities Dalida, Hyracida, and Oceanida. The whole contrie (excepte a litle vaine of sandie grauelle) is fertile and plenteous: chiefly of wine and encence. Whiche groweth ther in suche aboundaunce, that it sufficeth the whole worlde for the francke fume offeringe. There groweth also good store of Myrrhe, and diuers other redolente thinges, whiche the Panqueis gather, and selle to the merchauntes of Arabia. At whose hande other buienge them againe, transporte them into Egipte, and Sirie. And fro thence they are spred abroad to all other peoples. The Panqueis in their warres vse wagons afre the maner of menne in olde time.

Their commune wealth is deuided into thre sondry degrees. The firste place haue the priestes, to whome are ioyned the artificers. The seconde the houseband men. And the thirde the menne of warre: with whom the catteile maisters or brieders be coupled.

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\* Booty, from the French "Butin."

The priestes are y<sup>e</sup> heades, and chiefe of all the residewe, and haue auctoritie aswell in sentence of lawe, as to put ordre in al ciuile affaires: the sentence of deathe onely excepted.

The housebandemen, tille the grounde, and attende vpon the fruictes, and bring all into the commune store. And thei that shalbe founde moste diligente in that laboure and occupation: are chosen by the priestes (but not aboue the nombre of ten at one time) to be iudges ouer the distribucion of the fruictes. Vpon consideracion that other by their aduancement might be stirred to like diligence. The catteile maisters, yf ther be any thing either apperteyning to the sacrifices, or commune affaires, touching nombre, or weight, do it with all diligence.

No man amonge the Panchais hath any thinge that he can call proprely his owne: his house, and his gardein excepted. For bothe the customes, and reuenewes, and all other profectes, are deliuered in to the priestes handes. Who acordinge as they finde necessarie and expediente, iustely distribute them. But they themselues are graunted double share. Their garmentes by the reason of the finesse of the wolfe of their shiepe, especially aboue other, are veye softe and gentle clothe. Bothe menne and women vse ther, to sette oute them selues with Iuelles of golde, as cheines, braselettes, eareringes, tablettes, owches, ringes, Annuletes, buttons, broches, and shoes embraudered, and spangled with golde, of diuers colours. The menne of warre serue onely for the defence of their countrey.

The priestes aboue all other, giue them selues vnto plesaunte life, fine, nette and sumptuous. Their garmentes are rochettes of fine linnen, and sometime of the deintest wollen. Vpon their heades thei weare mitres embrauded, and garnished with golde. They vse a kinde of voided shoes (whiche aftrewarde the Grieques toke vp, and called sandalium) very finely made, and of sondry colours. And as the women weare, so do they, all maner of Iuelles sauing earinges. Their chiefe occupation is to attende vpon goddes seruice, settinge forthe the worthie diedes of the goddes, with himpnes,\* and many kindes of commendacion. Yf thei be founde withoute the halowed grounde, it is lawfull for any manne to slea them. They saye that they came of the bloude of Iupiter Manasses, at suche time as he came firste into Panchaia, hauinge the whole worlde vndre his dominion. This countrie is full of golde, siluer, latton, tinne, and yron, of the whiche it is not laweful to cary any one out of y<sup>e</sup> realme. The giftes both of siluer and golde, whiche in greate nombre of longe time, haue bene offred to their goddes, are kepte in the temple: whose dores are by excellent workemanship garnished with golde, siluer and yuorie. The couche of their God is vi. cubites longe, and foure cubites brode, all of golde, gorgeous of worcke, and goodly to beholde. And by that, is there sette a table of like sorte in cuerie pointe: for sise, stuffe, and gorgeousnes. They haue but one temple, all of white stone, builde vpon pilours, grauen, and embossed,

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\* Hymns.

thre hundred and xxxviii. taylours yardes square, that is to saye, euen of lengthe and bredthe, euery waye so muche. And somewhat acordinge to the syse of the temple, it is sette full of highe ymages very precious: coruen and grauen. Rounde about the temple haue the priestes their habitacion. And all the grounde aboute them xxv. myle compasse: is halowed to their goddes. The yerely rente of that grounde is bestowed vpon sacrifice.

¶ The iii. Chapitre.

¶ Of Assiria and Babilonia, and the maners  
of those peoples.

AS saieth saint Augustine, the countrie called Assiria, was so named of Assur, the sonne of Sem. And at this daie, to the ende that time might be founde an appairer, of al thinges, with the losse of a sillabe is becomen Siria: Hauyng for his bounde, on the East, the countrie called Inde, and part of Media. On the West the floude Tygris, on the Southe Susiana, and on the Northe the maigne mountaigne Caucasus. It is a deintie to haue in Assiria a showre of raine: and therefore are thei constreined for the due moistyng of their lande, to tolle in the riuers by pollicie of trenching and damming: wherwith thei so plentifie their grounde, that thei communely receiue two hundred busshelles for a busshell, and in some speciall veine, three hundred for one. Their blades of their Wheate and Barlie are fowre fingers brode. Their Sesamum, and Milium (Somer cornes) are in groweth



like vnto trees. All the whiche thinges Herodotus the historien, thoughe he knoweth them (as he writeth) to be vndoubtedly true, yet would he that men toke aduise in the reportyng of them: for that thei mighte sieme vnto suche as neuer sawe the like, incredible. Thei haue a tree called Palma, that beareth a kinde of small Dates. This fruite thei fiede muche vppon, and out of the bodie of the tree, thei draw at one time of the yere a liquor or sappe, wherof thei make bothe wine and hony. In their fresh waters thei vse boates facioned round like a buckler, which the Armenians that dwelle aboue them, do make of salowe wikers wrought one within an other, and couered with rawe leather. The appareile of the Assyrians is a shirte downe to the foote, and ouer that a short garment of wollen, and last of al a faire white pleicted cassaque down to the foote agayne. Their shoes are not fastened on with lachettes, but lyke a poumpe close about the foote. Which also the Thebans dydde vse, and but they twayne, no moe. They suffre theyr heares to growe and couer them with prety forked cappes somewhat mytrelyke. And when they goe abroade, they besprinkle them selues with fragraunt oyles, to be swete at the smelle. They haue euery man a rynge with a signet, and also a sceptre finely wrought: vppon whose toppe thei vse to sticke either an apple, or a rose, or a lillye, or some lyke thyng. For it is a dishonour to beare it bare.

Emongest all the lawes of that people I note this chiefly as worthie memorie. When their maidens



came to be mariageable, thei ware from yere to yere, brought forth into the Marquette, for suche as would buye them to be their wiues. And because there ware some so hard fauoured, that menne would not onely be loth to giue money for them, but some menne also for a litle money to take them: the fairest ware first solde, and with the prices of them brought into the commune Treasourie, ware the fowler bestowed. Herodote writeth that he heard by reaporte, that the Heneti (a people on the bordre of Italie towarde Illiria) ware wonte to vse this maner. Whervpon Sabellicus takyng an occasion, writeth in this maner. Whether there ware suche a maner vsed emong that people (saieth he) or not, I haue litle more certaintie to laie for my self then Herodote had. But thus muche am I able to saie: that in Venice (a citie of famous worthines, and whose power is well knowen at this daie, to be greate, bothe by Sea and by lande) suche maner as I shall saie, was sometyme vsed. There was in the Citie of Venice, a place dedicate, as ye would saie to our Ladie of Pietie. Before whose doores it happened a child or twaine, begotten by a skape (whiche either for shame or necessitie could finde no mother, or for the nombre of parteners, no one propre father) to bee laide. And when by the good Citezeins suche tendrenes had been shewed to two or thre, as the mothers loked for, and manhode (to saie the truthe) doth require: the dore of pitie became so fructfull a mother, that she had not now one or twoo in a yere, but three or fower in a quarter. Whiche thyng when the gouernours of the

citie perceiued, thei toke ordre by commune consente, that from thens forth the suche women children onely, as should fortune so to bee offred to Pietie, should bee nourished at the commune charge of the citie, and none other. And for those accordyngly, thei ordained a place wher thei ware brought vp, hardly kepte in, and diuersely enstructed accordyng to their giftes of witte and capacitie, vntill thei ware mariage able. At the whiche tyme, she that had beautie and good qualities bothe, found those a sufficient dowrie to purchase her choise of husbandes. And she that hadde but beautie alone, thoughte her qualities were not so excellent, yet for her honestie that beside forth was singuler in them all, founde that beautie and honestie could not be vnmarried. These therefore were not permitted to euery mannes choise, but graunted to suche as ware thoughte menne worthie of suche women. If there ware any that lacked the grace of beautie, yet if she ware wittie, and endewed with qualities (together with her honestie) a small dowrie purchased her a husband in good time. But if there ware any in whom there happened neither commendacion of beautie nor wit, but onely bare honestie: for her bestowyng was there a meane found, by waie of deuocion, as we terme it when we signifie a respecte of holines in the diede.

Menne vnmarried beyng in daungier vpon Sea or on Lande, or beyng sore distressed with sickenes, makyng a vowe for the recouerie of healtie, where vnto thei holde them selues bounden in conscience (if it fortuneth them at that tyme to be deliuered) for

satisfaction of their vowe in that case not vprightly perfourmed, vsed to take for their wiues, suche of the simplest as other had left. So that in processe thei alwaie founde husbandes, and the commune wealthe a diminishyng of charge.

Another Lawe of the Babilonians there was, more worthie of memorie a greate deale, for that it imported more weight. And that was this. Thei had from their beginnyng no Phisicens emong them, but it was enacted by the consente of the Realme, that who so was diseased of any malady, should comon with other that had bene healed of the like afore. And acordyng to their counsaile, practise vpon himself. But he that vsed or attempted any other waie, to be punished for it. Other write that the sicke ware brought out into the Marquet place, where suche as had bene deliuered of the like grief afore : ware bounde by the lawe, to go fro persone to persone, and shewe them by what meanes thei had bene remedied.

Thei bewrie their dead in Honie, and obserue the same maner of mournyng that the Egiptians do. If any man haue medled with his wife in the nighte, neither of theim bothe toucheth any thyng the next mornyng, before thei be washed :

There was in Babilon a Temple dedicate to Venus, and it hath bene the maner in tyme paste, that when their came any straunger to visite this Temple, all the women of Babilon should come vnto him or them, with greate solempnitie and fresshely appareiled, euey one hauing a garlande on her heade, with some seueralle knowledge of distinction one from another,

and offre their seruice to the straungier. And looke whom he liked, he must laie dounc in her lappe, suche somme of money as pleased him. That done thei bothe withdrew themselues fro the temple a greate distaunce, and laie together. That money was consecrate to Venus.

There were certain kindredes emong them, that liued with none other thyng but fische dried against the Sonne, and brused in a Mortare, and so laied vp till niede ware. And then did thei mingle it, and kneade it with water into a maner of paaste, and so baked it, and eate it. There ware thre sortes of menne that bare rule and office emong them. The king, the nobles with the Seniours, and those that had serued in the warres and ware now exempte. Thei had also menne skilfull in the secretes of nature, whiche thei calle Magi, and Chaldei, suche as ware the priestes of Egipte, institute to attende vpon the seruice of their Goddes. These men all their life daies, liued in the loue of wisdomed, and were connynge in the cours of the Sterres. And sometyme by foretokenyng of birdes flight, and somtyme by power of holy verses and nombres, tourned awaie the euilles fro menne, and benefitted them with thinges that ware good. Thei could expounde Dreames, and declare the significacions of vncouth wondres. So that men ware certain of suche successe, as thei had foreshewed. Thei wente not into straunge scholes to learne their knowledge, as the Grecians doe, but learned the science of these thynges at their fathers handes, as heirtage from one generacion to another,

euen from their childhode at home in their houses. Whereby it came to passe that beyng sokingly learned, it was bothe the more groundedly learned, and also without tediousnes. Thei had one vniforme and constaunt waie of teaching, and one constantnes of doctrine, not waueryng and almoste contrary to it self, as the doctrine of the Greekes: where eche Philosopher almoste had his waie, and iudgemente, of the principles and causes of thynges. But these menne agre al in one, that the worlde is eternall and euerlastyng, with out begynnyng and without ende. And that the ordre of the whole, was disposed by the prouidence of the highest. The bodies aboue to haue their course, not at all aduentures and without rule, but by an inuiolable lawe of God, acordyng to his ordenaunce and will moste certein. Thei haue learned by long markyng and notyng of thynges tyme out of mynde, one afre another: how by the course of the Starres, to prognostique, that is to foreshewe vnto men, many thynges to come. Thei holde that of all other Sterres, the planetes are strongest of Influence, namely Saturnus, To the sonne thei attribute brightnes and vertue of life. Mars, Iupiter, Mercurie, and Venus, thei obserue moste (for that thei haue a course propre by themselues) as interpretours of the mindes of the goddes to foreshignifie thinges vnto men. Which opinion is so grounded in them, that they haue called all those foure planetes, by the one name of Mercurius. as ye woulde saye commune currours or messengers. Thei also do warne menne of many thinges, bothe hurtefull and auaileable: by the mark-

ing, and knowledge of winde and weather, of raine and droughte, of blasing sterres, of the eclipses of the Sonne and Mone, of earthquakes, and manye suche like.

Furthermore thei ymagine in the firmament other sterres, subiecte in influence vnto these former, wherof some are in the haulfe heauen continually in our sighte, and some in the other haulfe continually oute of our sight. And as the Egypitiens haue feigned them selues xii. goddes, so likewyse haue thei. To euerie of the whiche they referre one moneth, and one signe of the Zodiaque. Thei haue prophecied vnto kinges, many aduentures. As vnto Alexandre victory, when he made his exploicte towarde Darius. Likewise to Hirchanour and Seleucus, and other the successours of Alexandre, prophecied thei many thinges: As also to the Romaines, which had most sure successe. Thei make compte also of. xxiiij. other starres: without, and beside the waie of the zodiaque, xii. towarde the Northe, and the residewe towarde the Southe. Of the whiche, so many as appiere in sight, they iudge to apperteigne to the quicke, and the other to the dead. These troublesome mases haue thei broughte into the worlde more then enoughe, beside the accompte that thei make of their obseruacions, and deuinations from their beginninge to Alexandres time: nombringe them thre thousande and fourty yeres (a shamefull lie) excepte thei will entreprete their yeres by the Mone, as the Egypitians doe, comptinge euery monethe for a yere.

## ¶ The iiii. Chapter.

¶ Of Iewry, and of the life, maners, and  
Lawes of the Iewes.

PAlestina, whiche also is named Iudea, beinge a seueralle prouince of Siria, lieth betwixte Arabia Petrea, and the countrie Cœlosiria. So bordering vpon the Egiptian sea on the West, and vpon the floude Iordon on the Easte, that the one with his waues wassheth his clieues, and the other sometime with his streame ouerfloweth his banckes.

The Bible, and Iosephus by ensample therof calleth this londe Cananea: a countrie renoumed for manifolde substaunce. Fertile of soyle, well watered with riuers, and springes, and rich with precious balme. Lienge in the nauelle of the world, that it neither might be broyled with heate, ne frozen with colde. By the reason of the which mildenes of aier, it was iudged by the Israelites or Hebrues, (and rightlye so iudged) to be the country that God promised vnto Abraham, Isaac, and Iacob, flowinge in aboundaunce of milke and honie. Vpon the hope of enioyinge of this londe, folowed they Moses oute of Egipte fortye yeres wandering in Campe. And before thei were broughte into Cananea by Iosua, his substitute, ouer-came with strong hande, one and thirty kinges.

This is the people that onely of all other may challenge the honour of auncientie. This is the people alone y<sup>e</sup> mighte haue glorified in the wisdom, and vnmedled puritie of Language, as beinge of all



other the firste. This is the people that was mother of lettres, and sciences. Amonge these remained the knowledge of the onely and euerliuinge God, and the certeintie of the religion that was pleasaunte in his eies. Among these was the knowledge, and foreknowledge of al, sauinge that Helas, they knewe not the visitour of their wealthe, and the ende of their wo, Iesus the sauoure of all that woulde knowe him, and sieke life in his deathe. But him whome thei knew not, when by reason thei should: him shal thei yet ones knowe in time when the father woulde.

The Israelites, the Hebrues or the Iewes (for all in effecte soundeth one people) liue afre the rule of the lawes, whiche Moses their worthy duke, and deuine chiefeine, declared vnto them. Without the whiche also or anye other written, thei liued holily, hundred of yeares before: atteinge to the trutthes hidden from other, by a singuler gifte aboue other. That Philosophre of Philosophers, and deuine of deuines, Moses the marueilous, waienge in his insight, y<sup>e</sup> no multitude assembled, coulde be gouerned to continuance without ordres of equitie and lawes: when with rewardes to the good, and reuenge vpon the euill, he had sufficiently exhorted, and trained his people to the desire of vertue, and y<sup>e</sup> hate of the contrarie: at the last beside the two tables recciued in the mounte Sinah, added ordres of discipline, and ciuile gouernance, full of all goodlines and equitie. Whiche Iosephus, the Iewe, (a manne of greate knowledge, and eloquence, aswel in the Hebrewe, his natural tongue, as in the Grieke, amonge whome he liued in



notable fame not a few yeres) hath gathered, and framed into one seuerall treatise. Out of the which, because I rather fansie, if I maye with like commoditie, to folowe the founteines of the first Authours, then the brokes\* of abredgers, which often bring with them much puddle: I haue here translated, and annexed to the ende of this booke, those ordres of the Iewes commune welthe, sendyng the for the reste to the Bible. And yet notwithstanding, loke what I founde in this Abredger, neither mencioned in the bible, nor in that treatise, the same thus ordrelly foloweth.

The heathen writers, and the Christianes, do muche diffre concerninge the Iewes, and Moyses their chiefteine. For Cornelius the styлле,† in his firste booke of his yerely exploictes, called in Latine Annales, dothe not ascribe their departure oute of Egipte to the power and commaundement of God: but vnto necessitie, and constrainte, with these wordes:

A great skuruines, and an yche saieth he, beinge risen throughe oute Egipte, Bocchoris, the king sekynge remedye in the Temple of Iupiter Hammon, was willed by responcion to clense his kingdome: And to sende awaye that kinde of people whom the goddes hated (he meaneth the Iewes) into some other

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\* *Broke*, literally, broken meat. It here means "disconnected passages."

† Cornelius Tacitus. The reference, however, is wrong. The passage quoted does not appear in the *Annals*: it is from Book v., § 5. of the *History*.

contrey. The whiche when he had done, and they (as the poompe of al skuruines, not knowing wher to become) laye cowering vndre hedges, and busshes, in places desert, and many of them dropped away, for sorowe and disease : Moyses (whiche also was one of the outecastes, saieth he) counseiled them not to sitte ther, awayting afre the helpe of God or of man, whiche thei ware not like to haue : but to folowe him as their capteine, and lodesman, and committe them selues vnto his gouernaunce. And that hervnto thei all agreinge, at wilde aduentures, withoute knowing what thei did, tooke their iorney. In the which thei ware sore troubled, and harde bestadde,\* for lacke of water. In this distresse, when thei ware now ready to lye them downe, and die for thirst, Moyses espienge a great heard of wilde Chamelles comming fro their fiedinge, and going into woddie place ther beside, folowed them. And iudginge the place not to be without watre, for that he sawe it fresshe and grene, digged and founde plenty of watre. Wherwith when thei had releued themselues, thei passed on. vi. daies iourney : and so exployted that the seuenth daye thei had beaten out all the enhabitauntes of the contry, where thei builde their Citie, and their temple. Moyses then to the entent he might satle the peoples hartes towarde him for euer: deuised them newe ordres, and ceremonies cleane contrary to all other nacions. For (saieth Cornelius) Looke what so euer is holy

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\* Reset.

“What then behoveth so bestad to done.”

*Gascoigne's Works*, 1587.

amonge vs, the same is amonge them the contrary. And what so euer to vs is vnlawfulle, that same is compted lawefull amonge theim. The ymage of the beaste that shewed them the waye to the waters, and the ende of their wanderinge : did thei set vp in their chambres, and offre vnto it a rambe, in the despight of Iupiter Hammon, whom we worship in the fourme of a Rambe. And because the Egyptians worshippe their goddessse Apis in the fourme of a cowe, therfore thei vse to slea also in sacrifice a cowe. Swines flesshe thei eate none, for that thei holde opinion that this kynde of beaste, of it selfe beinge disposed to be skorue, mighte be occasion againe to enfecte them of newe. The seuenth daye thei make holy day. That is to say spende awaie in ydlenes and rest : for that on the seuenth daye, they founde reste of their wandering, and misery. And when they had caughte a sauour in this holye daye loytering : it came to passe in processe of tyme, that thei made a longe holydaye also of the whole seuenth yere : But other holde opinion that thei do obserue suche maner of holye daies, in the houour of Saturne the god of fasting and famine : with whose whippe thei are lothe againe to be punisshed. Their breade is vnleauened. These ceremonies and deuises, by what meanes so euer thei ware brought in amonge them, thei do stiffely defende. As thei are naturally giuen, to be stiffe in beliefe, and depe in loue with their owne althoughe towarde al other thei be most hatefull enemies. So that thei neither will eate ne drincke with them : no nor lye in the chambre that a straunger of a nother nacion

lyeth in. A people altogether giuen vnto leachery, and yet absteyning from the enbrasinges of the straunger. Emong them selues thei iudge nothings vnlawfull. Thei deuised to rounde of the foreskinne of their yarde (whiche we call circumcision) because thei would haue a notable knowledge betwene them, and other nacions. And the firste lesson thei teache vnto their children, is to despise the goddes. The soules of those y<sup>t</sup> die in tormentes, or in warre, thei iudge to be immortall. A continuall feare haue thei, and a regard of heauen and helle. And where the Egyptians honour many similitudes and Images of beastes, and other creatures, whiche thei make them selues: the Iewes onely doe honour with their spirite and minde, and conceiue in their vndrestandynge, but one onely Godheade. Iudging all other that worshippe the Images of creatures, or of manne: to bee vngodlie and wicked. These and many other thinges doth Cornelius write, and Trogus also in his xxxvi. booke.

There ware amonge the Iewes thre seueralle sectes, differynge in life from the reast of the people. The Phariseis, the Sadduceis, and the Esseis. The Phariseis vsed a certeine rough solempnesse of appareille, and a very skante fare: determyng the Tradicions of Moyses, by certein ordenaunces and decrees, whiche thei themselues sette vp. Thei caried vpon their foreheades, and on their lefte armes pretie billetes of Paper, facioned for the place, wherein ware written the tenne preceptes of y<sup>e</sup> two Tables. And this did thei for that the Lorde saieth :

And these shall thou haue (meanyng the commaundements) as a remembraunce hanging before thine eyes, and alwaie ready at thine hande. These were called their Philacteries, of these two woordes Phylexi and Thorat, wherof the former signifieth to Kiepe, and the other, the Lawe. These menne also hauyng vppon their skirtes muche broder gardes then other, stacke them full of Thornes, whiche beatyng and prickyng them on the hieles as thei wente, might putte them in remembraunce of the commaundementes of God. Thei attributed all thynges vnto God, and destenie, which they call Emarmeni. Neuertheles thei graunted, that it laie muche in the free choise of manne: either to doe, or not to doe the thinges that are iust and godlie, but yet destenie to helpe in al cases. Whiche destenie thei thought to depende of the influence of the bodies aboue. Looke what their superiors and Elders had saied, or answered to any demaunde, thei neuer would contrarie it. Thei belieued that GOD should come to Iudge the worlde, and that all soules ware euerlastyng. And as for the soules of the good, thei helde opinion, that thei passed from one bodie to another, vntill the daie of the generall resurrection. But the soules of the wicked, to be plunged into euerlasting prison and dongeon. The name of Pharisei was giuen vnto them for that thei ware disguised fro y<sup>e</sup> commune maner of other, as ye would saie, Sequestred.

The Sadduceis denied that there was any destenie, but that God was the beholder of all, and that it laie in the choise of manne, to do well or euill. And as

for ioye or sorowe that the soule should suffre afre this life, thei denied. Neither belieued thei any resurrection: because thei thoughte the soule died with the bodie. Thei would not belieue that there ware any spirites, good or bad. Neither would thei receiue more of the Bible, then the fwe booke of Moses. Thei ware sterne men, and vncompaignable: not so muche as ones kepyng felowshippe one with another. For the whiche sternesse, thei named them selues Sadduceis, that is to saie iuste menne.

The Esseis ware in all pointes verie like vnto our cloisterers, abhorryng mariage and the companie of women. Not for that thei condempned Mariage, or the procreation of issue, but for that thei iudged a manne ought to be ware of the intemperauncie of women. And that no woman kept herself true to her husbnde. Oh shameful opinion, and muche better to be reported by the dead, then to be credited of the quicke, bee it neuer so true. Thei possessed all thinges in commune. As for checkes or reuilings, was to them muske and honie, and slouely vndaftinesse, a great comelinesse. So that thei ware alwaie in a white surcote, all was well. Thei had no certein abiding in any one citie: but Celles ouer all, where so euer thei became. Before the risynge of the Sonne, thei spake nothyng that touched any worldly affair: but praied the Sonne to rise. After whose vprijste thei laboured vntill eleuen of the clocke. And then, washyng firste their whole bodie in water: thei satte doune together to meate, in solempne silence euery manne. Swearing they compted forswearynge. Thei

admitted no manne to their secte, vndre a yere of probation. And afre what time thei had receiued him: yet had thei two yeres more to proue his maners and condicions. Suche as thei tooke with a faulte, thei draue fro their compaignie. Enioyned by the waie of penaunce, to go a grasing like a beast, vntill his dieng daie. When tenne ware sette in a companie together, no one of them spake without the consente of the other nyne. Thei woulde not spitte within the precincte of the compaignie emong them, ne yeat on their righte side. They kept the Sabboth with suche a precisenesse, that thei would not that daie, ease nature of the belie burden. And when vpon other daies, nature forced them to that easemente, thei caried with them a litle spade of woode, wherewith in place most secreate, thei vsed to digge a litle pit, to laie their bealie in. And in the time of doying, thei also vsed a very greate circumspection, that their clothes laie close to the grounde rounde aboute them, for offending (saied thei) of the Maiestie of God. Vpon whiche respectes, thei also couered and bewried it, assone as thei had done that nature required. Thei ware of verie long life, by the reason of the vnifourme diete that thei vsed, alwaie afre one rate of fare: whiche was onely the fructe of their countrie Balme. Thei occupied no money. If any manne suffered for wel doying, or as wrongfully condemned, that thoughte thei the beste kinde of death. Thei helde opinion that all soules ware made in the beginnyng, and put in to bodies from tyme to tyme, as bodies did niede them. And for the good soules



beyng ridde of their bodies againe, thei saied there was a place appointed beyond the Weast Ocean, where thei take repose. But for the euill, thei appointed places toward the East, as more stormie colde and vnpleasante. Ther ware amonge them that prophecied thinges. Some of them gaue themselues to wedlocke: least if they shoulde be of the oppinion that men oughte to absteine vttrely from women, mankinde shoulde fade, and in processe be extincte, yeat vsed thei the compaignie of their wiues nothing at riote.

The lande of Siria (whereof we haue named Iewrie a parte) is at this daie enhabited of the Grekes, called Griphones, of the Iacobites, Nestorians, Sarracenes, and of two Christian nations, the Sirians and Marouines. The Sirians vse the saie Masse, afre the maner of the Grekes: and for a space ware subiecte to the churche of Rome.

The Marouines agree in opinion with the Iacobites. Their lettres and tongue are al one with the Arabique. These Christianes dwelle at the Mounte Libanus. The Sarracenes, whiche dwelle aboute Ierusalem (a people valeaunt in warre) delight muche in housbondrie and tilthe. But contrary wise, thei that enhabite Siria, in that pointe are nothing worth. The Marouines are fewe in nombre, but of all other thei are the hardieste.

#### ¶ The v. Chapitre.

¶ Of Media, and the maners of the Medes.

MEDIA (a countrie of Asia) as Solinus writeth, toke the name of one Medus, the sonne of Medea and



Egeus, kyng of Athenes. Of whom the people ware also called Medes. But Iosephus affirmeth that it was so named of Medius the sonne of Iapheth. This countrie, as it is sene in Ptolomie, hath on the Northe, the sea named Hircanum, on the West Armenia, and Assiria, on the Southe Persie, and on the east Hircania and Parthia. Sauing that betwixte Parthia and it, there ronneth a mountaigne, that separateth their frontiers. The feactes that thei mooste exercise, are shooting and ridyng. Wherein thei be righte experte, and almoste (for those quartres) without matche or felowe. It hathe bene there a longe continued and aunciente custome, to honour their kynges like goddes. The rounde cappe, whiche thei cal Tiara : and their long slieued garmentes, passed from them to the Persians, together with the Empire. It was a peculier maner vsed of the Kynges of the Medes, to haue many wiues. Which thyng was aftrewarde also taken by of the communes : so that at lengthe it was thought vnmiete to haue feawer wiues then seuen. It was also a goodlie thyng for a woman to haue many husbandes : and to be without fwe at ones, was compted a miserable state. The Medes entre leagues and couenauntes, both aftre the maner of the Grekes, and also with drawing blood vpon some parte of the arme aboute the shoul dre, one of another, whiche thei vse to licke eche of others body. All that parte of the countrey that lieth towarde the Northe, is barrein and vnfructefulle. Wherefore thei vse to make store of their fructe, and to drie them, and so to worke them into a masse or lumpe for their foode. Of rosted Almondes thei make

their breade : and their wine of the rootes of certein herbes. Thei eate great plentie of the fleshe of wilde beastes.

¶ The. vi. Chapitre.

¶ Of Parthia, and the maner of the Parthians.

A Certeine nombre of Outlawes and Banished menne, called Parthie, gaue name to this Countrie : Afre suche time as by train, and stealth thei had gotten it. On the Southe it hath Carmania, on the North Hircanum, on the Weast the Meades, and on the Easte the country of Arabia. The countrie is hilly, and full of woddes, and of a barreine soyle. And a people which in the time of the Assiriens, and Medes, were scante knowen, and litle estiemed. In so moche that when y<sup>e</sup> highe gouernaunce of the whole (whiche the Grekes call the Monarchie) was yelded into the handes of the Persians : thei ware made a butin, as a nombre of raskalles without name. Laste of all thei ware slaues to the Macedonies. But afterward in processe of time, suche was the valeauntenes of this people, and such successe had thei : that thei became lordes, not ouer their neighbours onely rounde aboute them, but also helde the Romaines (the conquerours of the worlde) suche tacke, that in sondrie warres they gaue them great ouerthrowes, and notablye endamaged their power. Pliny reherseth. xiiii. kingdomes of the Parthians. Trogus calleth them Emperors of the East part of the worlde. Asthoughe

they, and the Romaines holding the Weste, had deuided the whole betwixte them.

Aftre the decay of the Monarchie of the Macedonians, this people was ruled by kinges. Whome generally by the name of the first king, thei termed Arsaces. Nexte vnto the kinges maiestie, the comunaltie bare the swaye. Oute of whome they chase bothe their Capteignes for the warres, and their gouernours for the peace time. Their language is a speache mixte of the Scithians, and Medes. Their appareil at the firste, was aftre their facion vnlike to all other. But when thei grewe vnto power, louse and large, and so thinne: that a man mighte see thoroughe it, aftre the facion of the Medes. Their maner of weapon, and armour, was the same that the Scithians vsed. But their armies ware altogether almoste of slaues and bondemen, contrary to the maner of other peoples. And for that no manne hath authoritie amonge them to giue fredome vnto anye of this bonde ofspring: The nombre of them by continuance, came vnto a greate multitude. These do thei bringe vp, and make of as deerly, as thei do of their owne children: teachinge them to ride, to shote, to throwe the darte, and suche like feates, with great diligence and handsomenes. Eche communerther, acording to his substaunce, findeth a greate nombre of these to serve the kinge on horsebacke, in all warres. So that at what time Anthonie the Romaine made warre vpon the Parthians, wher thei mette him with fyftie thousande horsemen: there ware of the whole nombre but eyghte hundred fre borne. They are not

skylfull to fighte it oute at hande stripes, ne yeat in the maner of besieging or assaulting : but all together afre the maner of skirmisshe, as they spie their aduantage. Thei vse no trompet for their warninges or onsets but a dromme : neither are thei able to endure long in their fighte. For yf they ware so good in continuaunce, as thei be violente at a brunte : ther ware no multitude able to susteine their force. For the moste parte thei breake of, when the skirmishe is euen at the whottest. And within a while afre thei feigne a flight, wher with thei beginne againe a newe onsette. So when thou thinckest thy selfe mooste sure of the honour of the fiede, then arte thou at the point of the hardest hazarde. Their horsmen vse armour of mayle entrelaced with fethers : bothe for their owne defence, and the defence also of their horses. In times passed thei occupied no golde ne siluer, but only in their armour. Vpon regarde of chaunge in their luste, thei mary echeone many wiues, and yet punishe thei none offence so greuously as adultery. For the auoyding whereof, thei doe not onely forbidde their women by generall restraunte from all feastes, and banckettinges of men : but also from the sighte of them. Some neuerthelesse do wrighte, amonge the whiche Strabo is one, that thei vse to giue their wiues sometime to their friendes, as in y<sup>e</sup> waye of mariage, that thei maye so haue issue. Thei eate none other fleshe but suche as thei kyll at the chace. Thei be euer on horsebacke, whether thei go to the fiede or the banket, to bye, to selle, to commune of aughte with their friende, or to do any thing that is to

be done. Yea thei dispatche al commune and priuate affaires, sittinge on horsebacke. And this is to be vnderstonden of the fre borne: for the slaues are alwaies on foote. Their buriall for all menne (sauinge the kinge) is the dogges bealy, and the kytes. But when thei or suche like haue eaten of, the fleshe, then couer thei the bare bones with earth. Thei haue great regarde vnto their goddes, and the worship due vnto them. Thei are men of a proude nature, busie medlers, and sedicious, craftie, deceitfull, malaparte, and vnshamefaced: for thei holde opinion that it becometh the man aswell to be sterne, as the woman to be milde. Thei be euer in some stirre, either with their neighbours, or elles amonge themselues. Men of fewe wordes, and readier to doe, then to saye. And therefore whether it go with them or against them, thei lappe it vp in scilence. Thei obey not their superiours for any reuerence, but for feare. Altogether giuen to lechery, and yet skante in fiedinge. No farther trewe of worde or promesse, then semeth them expediente for their owne behoue.

¶ The. vii. Chapter.

¶ Of Persia, and the maners and ordinaunces of the Persians.

PERSIA (a countrie of the Easte) was so called of Persius the Sonne of Jupiter and Danae. Of whome the chiefe citie of the kingdome also, was named Persepolis, whiche in Englishe soundeth Perseboroughe

(or as we corruptly terme it) Perseburie, and the whole nacion Persiens. This countrie as Ptolemie writeth in his fiueth booke, hath on the Northe, Media : on the West, Susiana : on the Easte, the two Carmaniaes : and on the Southe, an inshot of the Sea, called the Bosome of Parthia. The famous cities thereof, were Axiama Persepolis and Diospolis. By the name of Iupiter thei vnderstode the whole heauen. Thei chiefly honour the Sonne, whom the calle Mitra. Thei worship also the Mone, the planet Venus, the fyre, the earthe, the water, and the windes. Thei neither haue aultare nor temple, nor ymage, but celebrate their deuine seruice vndre the open heauen vpon some highe place for that purpose appoincted. In doinge sacrifice thei haue no farther respecte, but to take awaye the life from the beaste. As hauing opinion, that forasmuche as the goddes be spirites, thei delighte in nothinge but the spiritual parte, the soule. Before thei slea it, thei set it aparte by them, with a corone vpon the heade, and heape vppon it many bittre banninges and curses. Some of the nacion notwithstandinge, when thei haue slaine the beaste : vse to lay parte of the offalle in the fire.

When thei sacrifice vnto the fire, they timbre vp drie stickes together, cleane without pille or barcke. And after what time they haue powred on neates tallowe, and oyle, thei kindle it. Not blowing with blaste of blowesse or mouthe : but makinge winde as it ware with a ventile, or trenchour, or suche like thinge. For yf any manne either blow into it, or caste in any deade thing, or any durte, or puddle, it is deathe to

the doer. The Persians beare suche reuerence to their floudes, that thei neither wasshe, pysse, nor throwe deade carcase into them. No not so moche as spitte into them: But very reuerentlye honour their water after this maner. Comminge to lake, mere, floude, ponde, or springe: thei trenche out a litle dicke, and ther cut thei the throte of the sacryfice. Being well ware, that no droppe of blode sprinckle into the water by. As thoughe all water ware polluted and vnhalowed ouer all: yf that should happen. That done their Magi (that is to say men skylful in y<sup>e</sup> secretes of nature) layeng the flesh vppon a heape of Myrtus, or Laurelle, and tymbryng smalle wandes about, sette fyre thereon and brenne yt. And pronouncyng certain curses, they myngle oyle, mylke, and hony together, and sprinkle into the fyre. But these cursinges make they not against the fyre ne water. But against the earthe, a greate whyle toguether: holding in their hande a boundle of smalle myrte wandes. Their kinges reigne by succession of one kindred or stocke. To whom who so obeyeth not, hath his heade and armes stricken of: and so wythout buriall is throwen out for karreine. Policritus sheweth that euery king of the Persians, buyldeth his howse vpon a greate hille: and ther houredeth vp all the threasure, tribute, and taxe that he receyueth of the people: to be a recorde afre his deathe how good a husbōde he hath bene for y<sup>t</sup> commune wealthe. Suche of the subiectes as dwelle vpon the sea coast, are taxed to paie money. But those that inhabite toward the mydde londe: suche commodities as the quartre



beareth or hath wher they dwelle. As apothecary druggues, woolle, coulours, and suche like and cateille accordingly. He is not permitted any one cause, to putte any man to death. Neither is it lawfull for any other of the Persians to execute any thyng against any of his house or stock, that maie sieme in any wyse cruelle. Euery one of them marie many wiues: and holde many concubines also beside, for the encrease of issue.

The king Proclaimeth rewarde vnto him, that within one yere begetteth most children. Fiue yere afte thei are begotten, thei come not in the fathers sight, by a certain ordenaunce vsed emong them: but are broughte vp continually emong the women. To the ende that if the childe fortune to dye in the time of his infancie, their fathers grief maie be the lesse. Thei vse not to marie but in one tyme of the yere: toward midde Marche. The bridegrome eateth to his supper, an apple of that countrey, or a litle of the maribone of a Chamel: and so without any farther banquetting goeth to bedde. From fiue yeres olde, to twentie and fowre, thei learne to ride, to throwe the Darte, to shoote, and chiefly to haue a tongue voide of all vntruthe. For their nourituryng and trainyng in good maners, thei haue appoynted them Masters of greatesobrenes and vertue, that teache them dieties, and pretie songes, conteinyng either the praises of their Goddes, or of some worthy Princes. Whiche sometime thei sing, and sometyme recite without note: that so they mighte learne to confourme their liues vnto theirs, whose praises thei sieme themselues to



allowe. To this lesson assemble thei alwaie together, at the calle of a Trompette. And as thei growe into yeres, an accompt is required of them how well thei haue borne awaie the lessons of their childhode. Thei vse to ronne the race, and to course, bothe on horsebacke and on foote: at the leadyng of some noble mannes sonne, chosen for the nones. The field for the race, is at least thre mile and thre quarters longe. And to the ende that heate or colde should the lesse trouble them, thei vse to wade ouer brookes, and swimme ouer riuers, and so to rowme and to hunte the fieldes, and to eate and drinke in their armour, and wette clothes. The fruyctes that eate are akeornes, wild Peares, and the fruite of the Terebinthine tree. But their daiely foode afre their ronnyng, and other exercises of the bodie: is hard Bisquette, or a like crustie breade, Hortechocques, Gromelle sede, a litle roste flesshe or soden, whether thei lust: and faire water their drinke. Their maner of Huntynge, is with the bowe, or the Darte on horsebacke. Thei are good also in the slynge. In the forenoone thei plante and graffe, digge vp settes, stubbe vp rootes, make their owne armour, or fisse and foule, with the Angle or nette. Their children are decked with garnishynges of golde. And their chief iuelle is the precious stone Piropus, whiche thei haue in suche price, that it maie come vppon no deade corps. And that honour giue thei also to the fire, for the reuerence thei beare there vnto. From twentie, till fuetie: thei folowe the warres. As for byeng and sellyng, or any kinde of Lawe prattle, thei vse not.

Thei cary in their warres, a kind of shieldes facioned like a losenge, a quiure with shaftes, and a curtilace. On their heades a copintanke, embatled aboute like a turrette, and a brestplate emboussed, of skaled woorke. The princes and menne of honour did weare a treble Anaxirides, facioned muche like a coate armour, and a long coate doune to the knees, with hangyng slieues acordyng. The outside colours, but the lining white. In Somer thei weare purple, and in Wintre Medleis. The abillementes of their heades, are muche like the frontlettes that their Magj doe weare. The commune people are double coated doune to the midde Leggue, and haue about their heade a great rolle of Sendalle. Their beddes and their drinking vessell, are garnished with gold. When they haue matier of moste importaunce to common of, thei debate and conclude in the middes of their cuppes : thinkyng it muche surer that is so determined, then afte any other sobrer sorte. Acquaintaunce mietyng of equall degre, griete one another with a kisse. But the inferiour mietyng with his bettre, enclineth his bodie foreward with lowe reuerence. Thei bewrie their corpses in the grounde, cearyng them all ouer with waxe. Their Magicens thei leaue vnbewried, for the foules to disspetche. The children there, by an ordenaunce no where elles vsed : doe carnally knowe their mothers. Thus have ye heard what the maners of the Persians ware sometyme.

Herodotus reherseth certeine other, their facions not vtterly vnworthe the tellynge. That thei compted it vilanie to laughe, or to spitte before the kyng. Thei

thought it fondenes in the Grekes, worthie to be laughed at, to imagine goddes to be sprong vp of menne. What so euer was dishoneste to be done, that thoughte thei not honeste to be spoken. To be in debte was muche dishonour, but of all thinges moste vile for to lie. Thei vse not to bewrie their deade bodies, vntill thei haue bene torne with dogges, or with fowles. And the parentes brought to niednesses vse there to make cheuisaunce of their doughters bodies, which emong no nation elles was euer allowed. Howbeit some holde opinion, that it was also the propretie of the Babilonians. The Persians at this daie, beyng subdued of the Saracenes, and bewitched with Mahometes brainsicke wickednesse, are cleane out of memorie. A people in those daies, whiche through their greate hardinesse and force, ware of long tyme Lordes of the Easte parte of the worlde. But now tombled cleane from their aunciente renowne, and bewried in dishonour.

¶ The. viij. Chapitre.

¶ Of Ynde, and the vncouthe trades and maners of life of the people therein.

YNde, a Countrie also of the Easte, and the closyng vp of Asia toward that quartre: is saied to be of suche a maigne syse, that it maie be compared with the thirde parte of the whole earth. Pomponius writeth, that alonge the shore, it is fowrtie daies sailyng the nighte also comprised therein.

It tooke the name of the floude called Indus, whiche closeth vp the lande on the Weste side. Beginnyng at the Southe sea, it stretcheth to y<sup>e</sup> Sonne risynge : And Northward to the mount Caucasus. There are in it many greate peoples : and Tounes and Cities so thicke, that some haue reported them in nombre fwe thousande. And to saie truthe, it oughte not to sieme greatly straunge vnto folkes, though the countrie be reported to haue suche a nombre of Tounes, or to be so populous : consideryng that of all other, the Yndiens alone, neuer discharged them selues of any ouerplus of issue, as other haue done : but alwaie kepte their owne offsprynge at home in their owne countrie. Their principall floudes are Ganges, Indus, and Hypanis. But Ganges farre passeth in greatnes the other twaine. This lande by the benefite of the battling breathe of the gentle Weast winde, reapeth corne twise in the yere. And other Wintre hath it none, but the bittre blastes of Theasterly windes called Etesiaë. Thei lacke wine, and yet some men reporte, that in the quartre called Musica, there groweth a good wine grape. In the Southe parte thereof, groweth Nardus, Cinnamome, Peper and Calamus aromaticus : as doeth in Arabia and Aethiope. The woode Ebenum (which some suppose to be our Guayacum) groweth there, and not elles where. Likewise of the Popiniaye and the Vnicorne. As for precious stones, Beralles, Prasnes, Diamantes, firie Carbuncles and Pearles of all sortes, be founde there in greate plentie. Thei haue twoo Sommers, softe pimpelyng windes, a milde aier, a

rancke soile, and abundaunce of watre. Diuerse of them therefore liue an hundred and thirtie yeres. Namely emong the Musicanes. And emong the Serites, yet somewhat longer.

All the Yndians generally, weare long heare: died either afre a bright asshe coulour, or elles an Orenge tawnie. Their chief ieuelles, are of Pearle and precious stones. Their appareille is verie diuers: and in fewe, one like another. Some go in Mantles of Wollen, some of Linnen some naked, some onely briedhed to couer the priuities, and some wrapped aboute with pilles, and lithe barckes of trees. Thei are all by nature blacke of hewe: euen so died in their mothers wombe acordyng to the disposicion of the fathers nature, whose siede also is blacke: as like wise in the Aethiopians. Talle men and strongly made. Thei are very spare fieders, namely when thei are in Campe. Neither delighte thei in muche preasse. Thei are as I saied, greate deckers and trimmers of them selues, haters of theft. Thei liue by lawe, but not written. They haue no knowledge of lettres, but administer altogether without booke. And for y<sup>t</sup> they are voide of guile, and of very sobre diete: all thing prospereth well with them. Thei drinke no wine, but when thei Sacrifie to their goddes. But their drinke is a bruage that thei make sometime of Rize, sometime of Barlie. Their meate for the mooste parte is soupynges made also of Rize.

In their lawes, bargaines, and couenauntes, their simplicite and true meanyng well appeareth: for that

thei neuer are muche contencious aboute them. Thei haue no Lawes concernyng pledges or thynges committed to another mannes kiepyng. No witnessynges, no handwrytynges, no sealynges, ne suche like tokens of trecherie and vntrust : but without all these, thei trust and be trusted, thei belieue and are believed, yea, thei oftentymes leaue their houses wide open without keper. Whiche truely are all great signes of a iuste and vprighte dealyng emong them. But this peraduenture can not seatle well with euery mannes fantasie : that thei should liue eche manne aparte by himself, and euery body to dine and to suppe when he lust, and not all at an howre determined. For in dede for the felowshippe and ciuilitie, the contrary is more allowable. Thei commende and occupie muche as a commune exercise, to rubbe their bodies : specially with skrapers made for the nones. Afre whiche, thei smothe them selues again with Ebenum, whereof I spake afore.

In their Toumbes, and Bewrialles, very plaine and nothyng costlie : But in trimming and arraieng of their bodies, to, to, gaude glorious. For there aboute thei neither spare gold, ne precious stone ne any kinde of silke that thei haue. Thei delighte muche in garments of white Sarcenet. And for that thei sette muche by beautie, thei cary aboute with them phanelles to defende them from the sonne, and leaue nothyng vndone, that maketh for the better grace of their faces. Thei sette asmuche by truthe alone, as by all other vertues together.

Age hath there no prerogatiue, except thei winne it

with their wisdom, and knowledge. Thei haue many wiues, whiche thei vse to buye of their parentes for a yoke of Oxen. Some to serve them as their vndrelynges, and some for pleasure, and issue. Whiche maie neuerthelesse vse buttoke banquetyng abrode (for any lawe or custome there is to restraine them) excepte their housebandes by fine force, can compelle them to kepe close.

No one emong the Yndians either sacrificeth coroned, ne offreth odours, ne liquours. Thei wounde not their Sacrifice in no maner of wise: but smore\* hym by stopping the breath. Least thei should offre any mangled thing vnto God, but that that ware in euery parte whole. He that is conuicte of false witnessyng, hath his fingres cutte of by the toppe ioynctes. He that hath taken a limme from any manne, suffreth not onely the like losse, but loseth also his hande. But if any man haue taken from an artificer, his hande, or his eye, it lyeth hym vpon his heade.

The kyng hath a garde of bought women: who take chardge of his bodie, and haue the trimmyng and orderyng thereof, the residue of the armie, remainyng without the gates. If the Kyng fortune to be droncken, it is not onely lawfull for any one of these women to slea hym: but she shall also as in the waie of rewarde, be coupled in mariage to the nexte king. Whiche (as is saied) is one of his sonnes, that afore enioied the Croune. It is not lawfull for the king to slepe by daie time: and yet in the night tyme to

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\* To smother, from the Dutch *smooren*.



auoide trecherie, he is forced euery houre to chaunge his chambre. When he is not in campe, he ofte tymes cometh abroade : bothe to giue sentence, and to heare matiers dependyng in question. And if it be time of daie to trimme his bodie : he bothe heareth the pleaes, and is rubbed in the meane season with the skrapers afore mencioned, by thre of his women. He cometh furthe also to Sacrifices, and to hunting : Where he is accompaigned with a rable of women, in as good ordre as ours ware wonte to be vpon Hocke Mondaie.\* His waie is ranged with ropes, and his garde of menne abideth without. But if it fortune any to steale in, to the women (whiche is contrary to their ordre and duetie) he loseth his heade for it. There go afore hym Tabours and Belles. When he hunteth in places fensed aboute, two or thre armed women stande preste,† for his aide, and defence. But when he hunteth in open place, he is caried vppon an Eliphante : and euen so sitting on his backe shooteth, or throweth the darte at his game, Some of his women ride vppon Horses, some vpon Elephantes. As likewise in the warres, where thei fight with all kinde of weapons skilfully.

Suche menne also as haue gathered thinges into writynges, recorde : that the Yndians worshippe as their goddes the father of raine Iupiter : Ganges their floude, and the familiar spirites of their countrie. And

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\* Hock-Monday fell eight days after Easter. Hock-tide was a festival instituted in memory of King Hardicanute's death in 1042. Hock-Tuesday-money was a duty paid to the landlord in ancient times.

† Preste—*ready*.



when their kyng washeth his heade, thei make solempne feast, and sende his highnes greate giftes, eche man enuyenge other, who maye shewe hym self most riche, and magnificent.

The commune wealthe of the Yndians, was sometye deuided into seuen states or degrees. The Sages (whiche other calle Philosophers) ware of the first ordre, or state: the whiche although thei ware in nombre feawer then any of the rest: yet ware thei in honour and dignitie aboute the kyng, farre aboue all other. These menne (priuiledged from all busines) neither be troubled with office, ne be at any mannes commaundemente: But receiue of the communes suche thinges as serue for the Sacrifices of their goddes, and are requisite for bewrialles. As though thei ware bothe well acquainted, and beloued in heauen, and knewe muche of the trade in helle. For this cause haue thei bothe giftes and honour largely giuen them. And in very diede thei do muche good among the people. For in the beginning of y<sup>e</sup> yere, assemblyng together, thei foreshewe of raine, of drouthe of winde and of sicknesse: and of suche like thynges as maie to profeight be foreknowen. For aswell the kynge as the people, ones vndrestandynge their foresawes, and knowynge the certeintie of their iudgementes by former experience: shone the euilles, and are preste to attende vpon that, that is good. But if any of their said Sages shall fortune to erre in his foresighte: other punishmente hath he none, then for euer after to holde his peace.

The seconde ordre is of housebande menne, whiche

beyng more in nombre then any of the other states, and exempte fro the warres, and all other labour : bestowe their tyme onely in housebandrie. No enemy spoileth them, none troubleth them : but refraineth fro doing them any hurte or hinderaunce, vpon respect of the profighte that redoundeth to the whole, throughe their trauailes. So that thei, hauyng libertie without all feare to followe their business, are instrumentes and meanes of a blessed plenteousnesse. Thei with their wiues and children, dwell alwaie in the countrie, withoute resortyng to the tounes or citie. Thei paie rente to the Kyng (for all the whole Countrie is subiecte to their kyng) neither is it lawfull for any of the communes to occupie and possesse any grounde, without paieyng rente. And the housebande men beside this rente, yelde vnto the Kynges maiestie, a fueth of their fruites yerely.

The thirde ordre standeth all by brieders and fieders, of all sortes, whiche like wise neither enhabite toun ne village : but with tentes, in the wilde fieldes. And these with huntynge and foullynge in sondrie wise, so kieke vndre the beastes and hurtefull foules : that whear other wise the housebande menne should in siede tyme, and towarde harueste, be muche acloyed\* and hyndered by the fowles, and them selues alwaie by the beastes, the countrie is quiete from al suche annoyance.

In the fowrthe ordre are Artificers, and handicraftesmen. Whiche are deuided, some into Smithes, some

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\* This word, meaning overburthened, is frequently met with in Chaucer.

into Armourers, some for one purpose, some for another, as is expediente. These doe not onely liue rente free, but also haue a certaine of graine allowed them at the kinges allowaunce.

In the fiueth ordre are the menne of warre, a greate nombre daiely exercised in armes, bothe on Horsebacke, on Elephantes, and on foote. And all their Elephantes, and horses miete for their warres, are found of the kinges allowaunce.

The sixteth ordre is of Surueiours or Maisters of reporte, whiche haue the ouersight of all thynges that are done in the realme, and the charge to bryng reaporte vnto the kyng.

In the seuenth place, are thei that be Presidentes, and heades of the commune counsailes, very fewe in nombre, but worthy men for their nobilitie and wisdom. Oute of these are chosen counsaillours for the kynges Courtes, and officers to administre the commune wealth, and to determine controuersies : yea, capitaines for the warres, and Princes of the realme.

The whole state of Ynde beyng deuided into these ordres or degrees : it is also ordeined, that a man shall not marie out of the ordre, wherin his callyng lieth, ne chaunge his trade. For neither maie the souldiour occupie housebandrie thoughe he woulde : ne the artificers entremedle with the doctrine of the Sages.

There are also amonge the Yndians, persons of honour appointed to be as it ware Tutours of straungiers, to see that no wronge be done them, to put ordre for their kepyng, and Phisicke, if any falle sicke. As also (if it fortune any of them to die) for

the bewrieng of theim, and to deliuer their goodes, and money to their nexte friendes.

All causes are brought afore the iudges, who heare the parties, and punyssh the offenders diligently. Ther is no slavery amonge them. Yea, thei haue a certaine ordinaunce, that none shalbe slaue or bonde amonge them, but all fre, and of equalle auctoritie and honour. For thei holde opinion that who so accustometh his selfe neither to be Lorde ouer other, ne to wronge any bodie: y<sup>t</sup> man hath prepared him selfe sauftie and ease what so euer shall happen hym by any aduenture. And a fonde thing ware it to make the lawes indifferente for all, and not to make the states of the men indifferente.





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